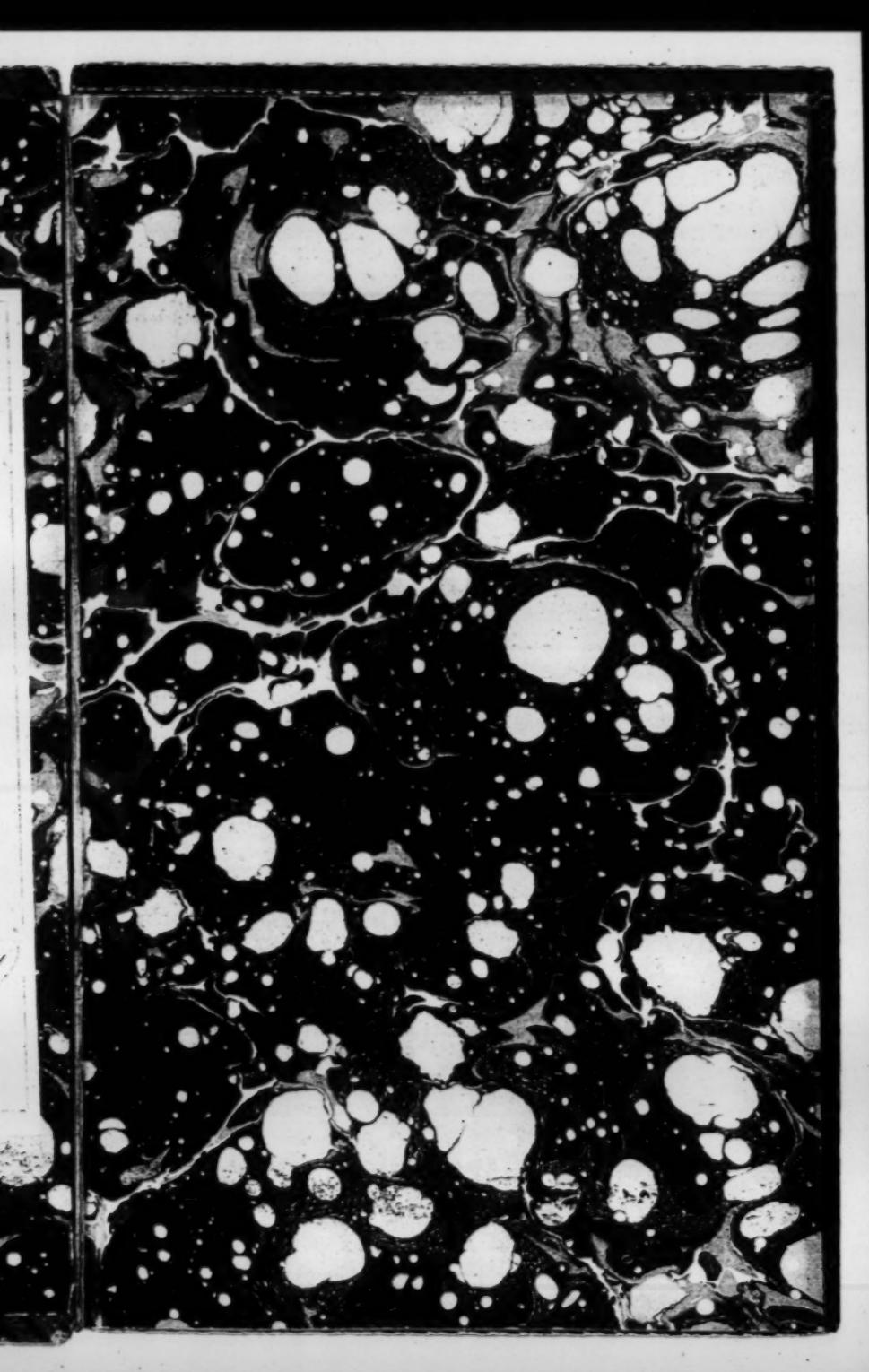




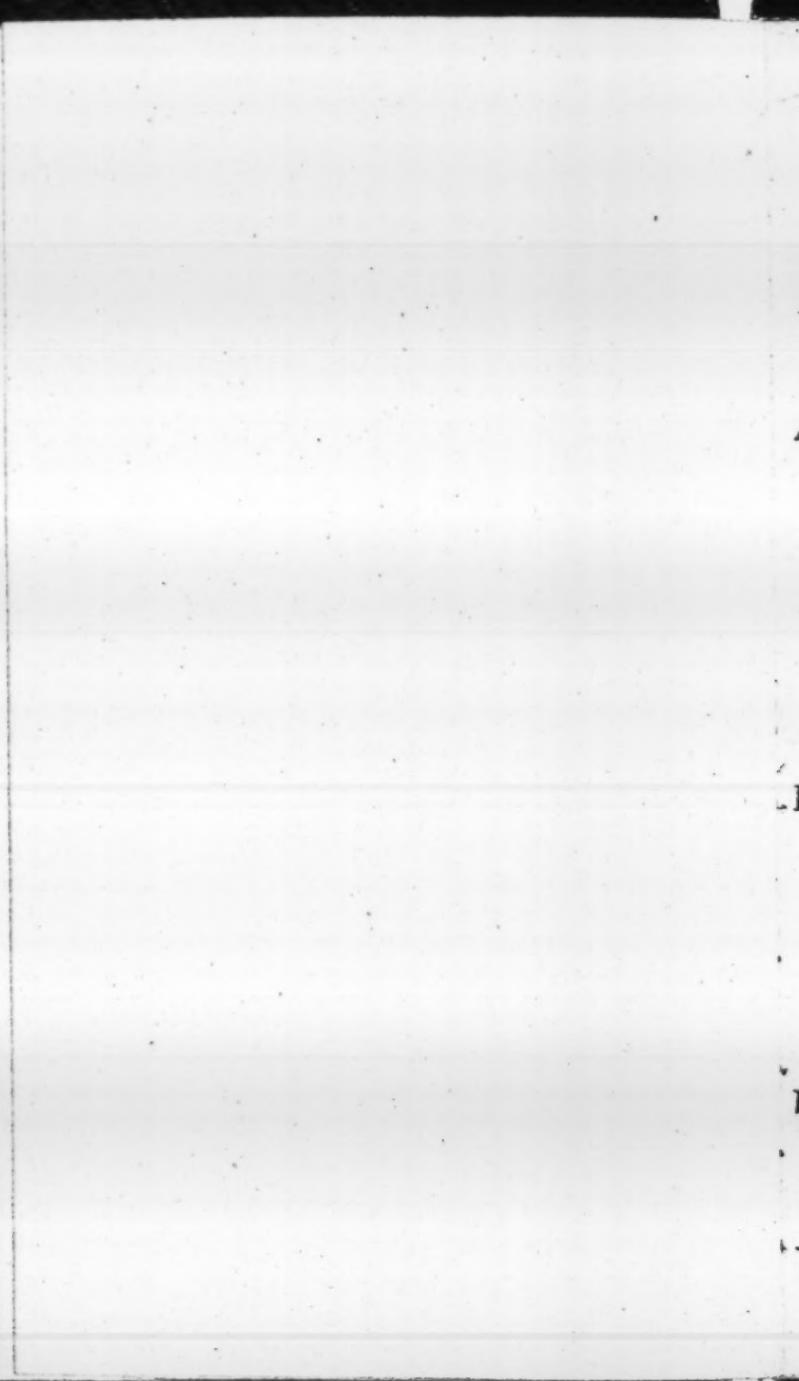
Bequest of
Rev. Henry Hartlyn Dexter, D.D.
1890.



476

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Henry M. Dexter.



John sa. Geake. 1641

THE INFORMER:

O R,

A TREATISE TO SHEW WHAT
Authority and Government is lawfull and true
according to the Scriptures: and of all
men to be received and obeyed. And
what is unlawfull and false , and
so consequently to be
rejected.

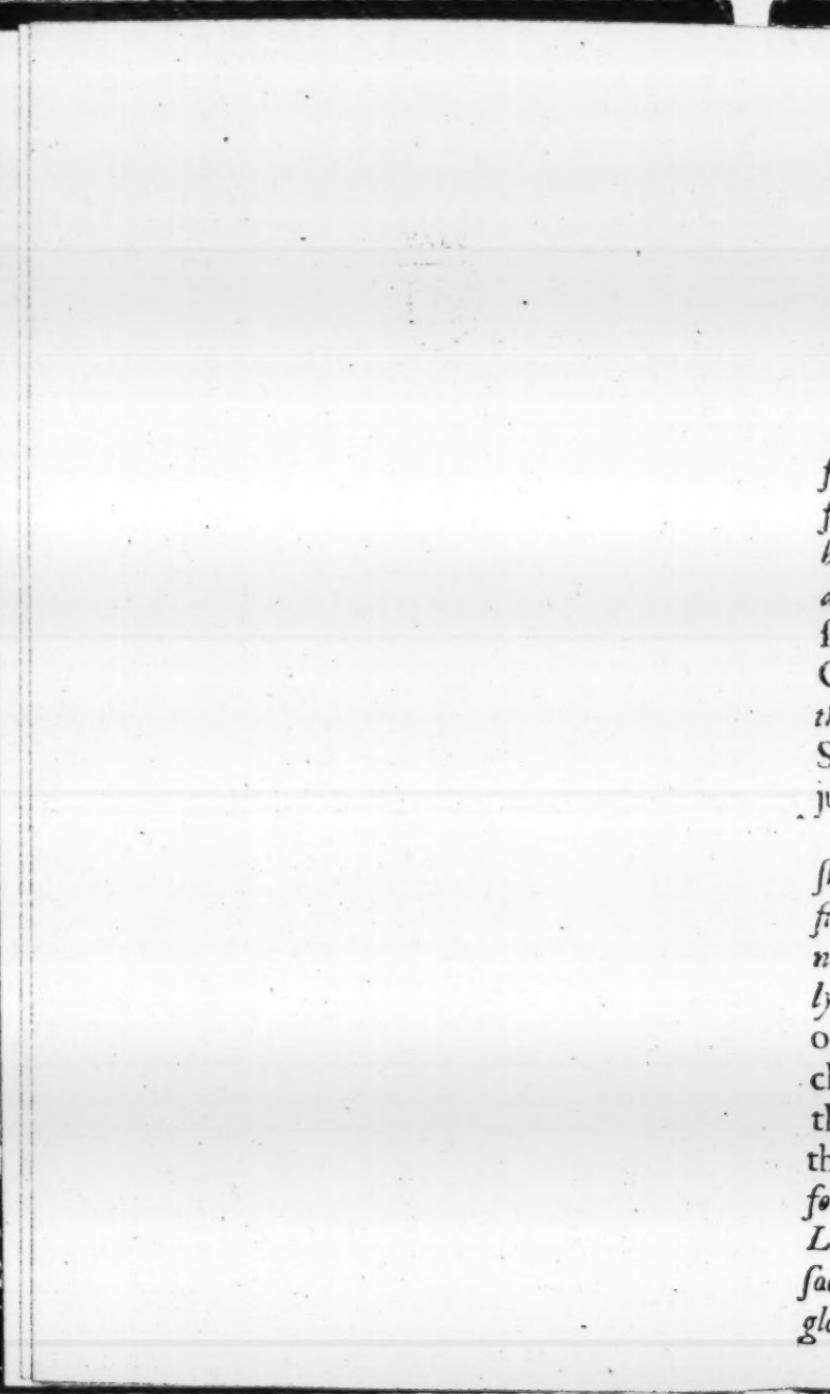
ALSO,

Here is added a briefe discription of the true
visible Church of Christ : And a plaine
definition of the false visible
Church of *Antichrist*.

JUDG. 6. 31.

Will yee plead for Baal? will yee save him ? he
that will plead for him, let him bee put to
death, &c.

Printed in the year 1641.



CHRISTIAN READER,

THOU knowest it is a divine precept, that we should give honour to whom honour is due; implying that no honour is due, either to persons or things, but in a lawfull and commanded way. Hence it is, that many faithfull people have, and still do, refuse to yeeld any honoer or reverence unto Arch-bishops, Bishops, and their dependent Officers, as they are Ecclesiasticall men, and administer in their spirituall Courts (as they call them.) And this of conscience they refuse to do, because they have assumed such a State and power, as to speak truly of it, is neither jure divino, nor jure humano.

Now of this I need to say the lesse, in regard thou shalt finde what I say, here cleared and proved sufficienly: to wit, that their calling is not from God, nor of men, either in a divine or humane way rightly considered: but as the Scriptures testifie, their originall and rise is from the Diuell, being the uncleane spirits like Frogs, which came out of the mouth of the Dragon, and which compasse the Camp of the Saints about, and seek to draw forth the Kings of the earth to battle against the Lord, and against his Christ. And therefore (whoever thou art) see to it, that as thou tenderest the glory of God, and thy owne salvation, that (like

To the Reader.

Mordecay) thou bow not the knee to any of these
unbleſſed Amalecks, who are devoted to deſtruction,
and to be plucked up by the roots, as plants
which the Father never planted. But contrari-
wife thou art adverſed, to feare God, and honour
the King, and to yeeld obedience to ſuch ordina-
nces onely, as Gods Word bindes thy conſcience too,
eithir in reſpect of nature or grace. And ſo doing
thou ſhalt give unto Cæſar, the things that are
Cæſars: and give unto God those things that
are Gods. And that thou maift do ſo, the Lord ſan-
tifie both this and all other good means and helps
unto thee. And forget not to pray for all ſuch
who ſeeke good for Jeruſalem: among which
number I deſire to be one while I am,

J. C.



THE INFORMER: OR,

A TREATISE TO SHEW WHAT
Authority and Government is lawfull and true
 according to the Scriptures : and of all
 men to be received and obeyed. And
 what is unlawfull and false , and
 so consequently to be
 rejected.

 Here are in the New Testament
 of Christ Jesus three Kingly
 States or Governments. The
Civill State, The *true Ecclesiastical State*. And the *false Ecclesiastical State*. Two of them
 are of God, and the third is of the Devil.
 They all consist of these sey'en particulars following :

6 *The Informer.*

In the first place, these three politique Regiments have each of them a King or Head over them.

Secondly, they have each of them authority, power or state politique.

Thirdly, they have Books and Charters, wherein their Statutes, Laws and Canons are written.

Fourthly, Each of these make them Cities, Corporations, or bodies politique.

Fifthly, They haue Officers and Deputies, who are their severall Ministers, in their bodies or Corporations.

Sixtly, They have Laws, Ordinances, and Administrations for these Officers to administer to their subjects, according to their severall functions, in the name, and by the power of their proper King, and Head; from whom they have received their authority, and in whose name they admiaister.

Seventhly and lastly, they have subjects or members governed by, and in their severall politique States and powers under their severall heads.

The first Particular handled.

These have each of them a King or Head over them.

The

The Informer.

7

The Civill State.

The first is the State of Magistracy, or Civill State, that wherein *Cesar* is to have his due as King and Head, these Kings and heads are to be prayed for of all Gods people, as their Heads and Governoours, *Rom. 13. 1, 2.* *1 Tim. 2. 2.*

The true Ecclesiastical State.

This State is Christ the anointed, *Psal. 2. 6.* *Acts 2. 26.* whom God the Father hath set upon the Throne of *David, Isay 9. 6, 7.* and he is *King of Saints, Rev. 15. 3.* Yea the *King of Kings, and Lord of Lords, Revel. 17. 14.* and *19. 16.*

The false Ecclesiastical State.

The third is, the hellish state of the Beast, his *Kingdome or State of Rome,* which in the *13.* of the *Revelation, ver. 2.* is said to have his power from the *Divell;* also he is said to have a *Throne:* and therefore he is a *King, chap. 11.* He is called the *King of the Locusts,* which is there said to be the *Angell of the Bottomleffe Pit, ver. 11.*

Secondly, these have each of them a *King* state or power politique.

The Civill State.

This Power or *Civill State*, is of God, and is the Charracter of Gods Soveraigne power over man; is displaid by his Communicating the same unto Kings, and such as are in anthority under them, for which cause he hath said, *yee are Gods*, and God must, and is obeyed by stooping and submitting to this power and state, and he that resisteth this power, *resisteth the ordinance of God*, Rom. 13.

The true Ecclesiastical State.

Likewise this State is of God, for it is the *Kingdom of his deare Son*, and it is not a *Civill State*, but an *Ecclesiastical State* of Christ his Church, or power which he received of his Father, Mat. 28. 18. after that he rose again from the dead, by which power he authorised his Apostles, and sent them on his errand or message, to all the world, Mat. 28. which power the Apostles used in planting Churches and Church Officers, which power Christ gives to all the Churches of the Saints, to the end of the world, it is the power given to them to bind and loose too, and from the Divell, and to ~~right~~ each others wrongs, Mat. 18. it is the same power and state the Churches had committed

mitted to them by the Apostles, who reproved the Churches for not using it to suppreſſe ſinne and finners, *1 Cor. 5.* with the ſeven Churches in *Asia, Rev. 2. & 3.* these and many more are the leſſe ral uses the Lord hath made of this true Ecclesiasticall, or *Church ſtate, and Government.*

The false Ecclesiasticall State.

This *Angell of the Bottomleſſeſſ pit, Rev. 9. 11* the King of the Locuſts, hath a State, Throne, Power, and great authority, *Revel. 13. 2.* and in the ſame Chapter it is ſaid, he hath power to continue 42 moneths, ver. 5. that is, 126 daies, as chap. 12. 6. counting each day for a year, (as the Lord doth in *Numbers 14. 31.* and *Ezeck. 4. 6.*) it is 1260. years, that is, the length or time of his Reigne, that one and the ſame time which Chrifts Kingdom under the name of the holy City, ſhall be trod under foot, *Rev. 11. 2.* Likewiſe that is that power or ſtate that the Woman, or great Whore ſits or rides upon : whereby ſhe is able to Reign, *Rev. 13. and c. 17.* as a Queen over the Kings of the earth. And laſtly, this ſtate is fo great, that it Captivates all Kings, Princes and Emperours. Yea all the world of ungodly men, wonders, follows, and worſhips this ſtate, or Beast, *Revel. 13. 7.*

And if they will not, he hath such power and authority, that he will compell *high and low, rich and poore, bond and free*, to submit unto him, and to kill all those that are found refractory to his state and power, *Rev. 13, 15, 16, 17*. This is the false Ecclesiastical state, and power. .

Thirdly, these have each of them Books and Charters to declare their mindes to their Subjects by.

The Civill State.

Thirdly, all Kings and Governours have Books, Statutes, and Records, wherein are recorded their Laws, Articles, Acts of Parliament, & st. 6. i. Likewise to Cities and Towns Corporated, they give Charters, whereby they have power and priviledge from their King, and Head, in his name and power, to instate themselves into divers priviledges for their mutuall good, *Ezra 2*.

The true Ecclesiastical State.

Even so in the next place Christ Jesus hath given his Laws unto Jacob, and his Statutes unto Israel: his Statute Books are the holy Scriptures of the Old and New Testament, he is faithful in all his House, as was Moses, *Heb. 3. 2. 6.* the ad*s*

The Informer.

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s and
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acts of his last Parliament which he called for
the establishing of his Kingdom, when he was
40 dayes with his Disciples, giving them laws
through the Holy Ghost, ever till he was ta-
ken up into Heaven in their sight, as we may
see in *Acts 1.* Those Books called the *Acts of*
the Apostles, with all the *Epistles*, and the *Re-*
velation, in these the *Cities and Charters* of the
new *Jerusalem* is to be found, with the privi-
ledges there unto belonging.

The false Ecclesiastical State.

This smoaky politique State of the Crowned
Locusts, or Roman Clergie, Rev. 9.3,7. hath di-
stinct Books from the other two States that are
of God, for this State or power, hath *Books of*
Canons, Councils, Books of Articles, Book of Or-
dination of Priests and Deacons, with the Booke
of Homilies, and the Book of Common-prayer,
and the power and State of this Beast, doth
more narrowly look that all be agreeable to
these Books, then the other two States do (as is
manifest by that strict eye that it had over all
in every Parish) not onely in *forraign Lands,*
but even in this our *Kingdom of England*, for
they of this *kingdom of Darknesse* are wiser and
more diligent in their Generation, then the
children of Light.

Fourthly,

Fourthly, by vertue of these *Charters*, these three States make *Cities* and *Corporations* behind according to their proper and distinct *state* and power politique.

The Civill State.

In the next place, the loyall Subjects of this Regiment, under their *King and Head*, by vertue of these *Charters*, become famous *Cities*, and other inferiour *Corporations*, agreeable to the tenour of their severall *Charters*, then and by that means they received the State and power to become a *City* or *Corporation* under that *Head*, or when they have united or incorporated themselves into a *Body*, they are a *City* constituted, and this State and Power they are entred into, is their *forme* and *being*, and nothing else doth distinguish them from their former *state* and condition, but that *power* and *state*, that is, their *state* wherein they live, move, and have their *being* poliquely.

The true Ecclesiastical State,

In like maner the Subjects of this *heavenly Regiment*, or *Kingdom of Christ*, by power from him their *Head*, do become visible *Churches*, and bodies incorporated together in his Name and Power,

the Power, Mat. 18. therefore the Church he left behinde him were of one accord, Acts 1. and to disting them were united or joyned 3000. in the next

Chapter, so the Saints at Antioch, became a body or Church, whose constitution or incorporation we may see to be a joyning themselves to the Lord, Acts 11.2.23. so all the Churches of the Saints became Bodies politique, and therefore Gods visible Churches are called Cities, or the City of God, Psal.46.4. Psal.48.1.2.8. & Psal.87.2.3. Therefore the Saints are called Citizens, Ephes. 2. 9. Inhabitantes of the Living God, Heb.12.22. The Holy City is trodden under foot 42. moneths, Rev.11.2. the time of the Raigne of the Beast (Revel.13.5.) whose reign is just so long. And this Holy City is the New Jerusalem, that comes down from Heaven in great glory, Rev.21. the forme or being of this divine City, or spirituall Body, is the State and power politique, instituted by Christ, and given to his Saints, Jude 3. Psal.133. and thus under Christ as their King, they live, move, and have their being politiquely.

The false Ecclesiastical State.

So by the power of Satan the old Serpent, hath the wisdome of the second Beast or false prophet, not onely made to himselfe a great City, whole

whose power killed Christ, *Rev. 11.8.* Then th
by pointing us to the Antichristian power, th or
still killshis Saints, for this City is so powerful O
that she reigne over the Kings of the earth, an th
makes them to drinke of the cup of her fornication di
till they be so drunk thereby, that they becom an
her servants, *Rev. 17. 2. 18. & 18.2.* And b G
this false Ecclesiastical power and State, there are
made lesser Cities, called the Cities of the Na
tions, (or Nationall Churches) and are of the same
nature, *Rev. 16. 9.* as Daughters to the Whore C
and Mother of fornication of the earth: this fai O
great Catholike Church is distributed into Nat T
ions, Provinces, Diocesses, and Parishes, as lively th
and apparant as the Civil State is, so that they be
live, move, and have their being as Royally ers
from this Beaslike power, as the Saints do by Ep
Christ, or Subjects under their King. And this th
is plaine by the daily troubles the poore Saints an
suffer in every Parish, if they worship not, a Co
this power commands them. fice up se

Fiftly, these have each of them proper and
distinct Officers belonging to each polit
ique State. se

The Civil State.

In the first place, these Cities by vertue of
their

Then their Charters, enjoy their own Officers, *May-*
ers, *thors*, *Shirriffes*, *Aldermen*, and other inferiour
powerful Officers, as their Lord and King hath allotted
vith, *an* them, and also inferiour Corporations, accor-
necation ding as it is granted to them in their *Charter*,
becom and they that obey these doe well, and please
And b God in keeping the fift Commandement.

there an
be Nati

The true Ecclesiastical State.

Likewise the City of God by vertue of their
Whom Charter have right to enjoy their own Bishops,
this fift Overseers, or Elders, Acts 14.23. and chap. 20.
No Nat: Titus 1.5,7. Which are not many, yet *Wisdom*
is lively that hath built her house, hath found them to
at they be sufficient: which are these, *Pastors*, *Teach-*
Rosiallyers, *Elders*, *Deacons*, *Widdows*, *Rom. 12. 7,8.*
s do by *Ephes. 4.11, 12. Phil. 1.1. 1 Tim 3.* and they
And thi that obey these, and these onely, serve Christ,
re Saints and obey God in keeping the seconde and third
not, *a* Commandements. These onely being the Of-
ficers which God by his *Holy Apostles* hath set
up, instituted and placed in his Church to the
proper and end of the World: therefore, in hearing, and
ch poli obeying these, we heare and obey Christ that
sent them, *Luke 15.16-Mat. 10.40.*

The false Ecclesiastical State.

In like manner hath this whorish City, or *Ci-*
ty

ertue of
their

ties, the false prophet, or Body of false prophets attending upon their forged divises, and humane administrations, which are almost innumerable to reckon from the *Pope to the Parish-clerk or Paritor*. whosoever obeys these, or any of these, breaks the three first Commandments, for in hearing and obeying these, they heare and obey the *Dragon, Beast, and Whore*, that sent them, and gave them their authority and Office, that as really as we heare and obey the King, by stooping and submitting to a *Constable*. who sees not this.

Sixtly, these have each of them proper and severall Laws, Statutes, Ordinances, and administrations for their severall Officers to attend upon.

The Civill State.

In this *State*, or in these *Cities*, are the Laws and ordinances of men, which the Saints must obey in the Lord. For though in the time of Christ and his Apostles, there were no Christian Kings, yet the Churches of the Saints were commanded to obey their Laws, meaning their civil lawfull Edicts : for religious Laws they could not be. Because the Magistrates were all Infidels, therefore the Apostle *Peter* distingui-

sheth them from the *Divine*, by calling them
the *Ordinances of men*, due unto *Cæsar*, as divine
obedience is unto God.

The true Ecclesiastical State.

Even so this *City of God*, with their officers
are to observe whatsoever Christ hath com-
manded them, *Mat. 28.20.* the Church of *Co-*
rinth kept them, *I Cor. 11.2.* and *Pauls* charge
to *Timothy* is to teach the Church to observe all,
without preferring one befor another, as he would
answer it before Christ Jesus, and his Elect Angels.

These things are due to Christ Jesus, and to him
only, belongs this visible worship, *John 4.21,*
22, 23.

The false Ecclesiastical State.

The Laws and administrations of this *who-*
rish Chærch, are partly their own inventions,
contained in the *Books* formerly named, with
some *divine truths*, which usurped they enjoy,
which truths they use as a helpe to set a glosse
upon their inventions: that they may passe
with a better acceptation, but both their *Di-*
vine and devised, are consecrated and dedicated
by the Beast, and are administred by his *Officers*,
and power.

Seventhly, all these three have their Subjects or people, of which their politique Bodies consist.

The Civill State.

This State hath Subjects, which are the King's alleged people, and are bound to him their Head, by the Oath of Allegence, and as any of them do purchase a Charter, from him to become a City or Corporation, they are bound by vertue of their Charters to walk submissively to him their politique Head, and in that relation, are by duty bound to keep the Laws of their Charters, in his name and power, which is their politique obedience.

This Civill State is Gods ordinance, and is here borrowed to illustrate, manifest, and set forth the other two in the former particular, and so we leave it.

The true Ecclesiastical State.

Even so the Subjects of this State are onely Saints, and no other, that is, such as by the Rule of the Word are to be judged one of another to be in Christ, otherwise they have no right to this Kingdom, *I Cor. 4.20. chap. 5, 13.* But are intruders, *Jude 4. verse,* and so not of the King.

Kingdom, though in the Kingdom, 1 John, 2,
19. and the Saints are out of their places till
they come within this *Holy City*.

To this State all Gods people are called,
both out of this world, and all false Churches,
especially from the *Regiment of darknesse* dis-
cribed, 2 Cor. 6.17, and Rev. 18.4. Song. 1.7.

The fальfe Ecclesiastical State.

Lastly, the Subjects of this *kingdom of dark-
nesse*, are all the Inhabitants of the Earth, Kings
and Subjects, Rev. 13.16. and chap. 18.3. Yea,
it hath a commanding power, bond and free, to
receive a marke of subjection and servitude,
there is none so bad but will serve his turne, if
any prove too good he castes them out, kills and
destroies, Rev. 11.7.

This is the State and kingdom of darknesse:
with which the Divell hath deluded all Na-
tions, from which all Gods people and Servants
are bound in duty to seperate, that so they may
be free from that wrath of God, which shall
fall upon the *Kingdom of the Beast*, to the ruine
and overthrow thereof, Rev. 18.4, 5. and 19.20.
and 14.9,10,11.

A DISCRIPTION O F T H E
true visible Church of Iesus Christ : with a
 discription of the *false visible Church* of
Anichrist : shewed by certaine
disproportions and differences
 between them.

The true Ecclesiastical State.

THe first disproportion betweene the *true* and *false State*, is in the Originall, from whence they arise. The *true State* cam from Heaven, and is the *House of Wisdoms building*, *Prov. 9.1.* wherein the Son of God, the *wisdom of his Father*, *Heb. 1.3.* hath been a faithfull as was *Moses* in the former, *Heb. 3.2,6* and is that Heaven discribed, *Rev. 12. 1.* and that *City* said to come down from Heaven *Rev. 21.* and is an habitation for God to dwell in and for all his people to come into : to dwel with God their Saviour, for the name of the *City* is, the Lord is there, *Ezech. last chapter and last verse.*

The false Ecclesiastical State.

Likewise it is no hard Mystery to know the Originall of this *false Ecclesiastical State*, fo

the Clergie; (as Goodwins Catalogue of Bishops, Fox his Booke of Martyrs, & Rev. 9: and 13. chapter) and by their Preaching and Writing hath taught us plainly, that *Anichrist the man of sinne*, the sonne of Perdition is seated in *Rome*, and the same Clergie doth also teach us: that their Ministry and Governments of *Bishops and Arch-bishops*, successively proceeds from thence, and for our confirmation herein, we read that *Gregory the first* of that name, *Pope of Rome*, about 1000 years since, sent *Austin the Monke* into *England*, and consecrated him first *Arch-bishop of Canterbury*; and he consecrated the rest of the Bishops, and established the *Ecclesiasticall State*, which *Sate* and *platforme* remaines unalter'd to this day, notwithstanding the Head thereof be changed. This Sate then being the *man of sinne*, it is said to arise out of the *Bottomleffe pit*, Rev. 9.1. and is called the *King of the Locusts*, Revel. 9, 11. and is said to come by the effectuall working of Satan, 2 Thes. 2, 9. and as he is the *sonne of Perdition*, ver. 3. and the *Mystery of iniquity*, verse 7. so shall he come to confusion by the mouth of the Lord, verse 8. and go to perdition, Rev. 17. 8. as the sonne and heire thereof, and he shall have the company of his Father the great *Dragon the Dively and Satan*, with the *yonker Brother the false*.

false prophet, that deceived them that worshiped him, these three shall dwell in the tormenting lake of Gods wrath for evermore. Rev. 19.20, and 20.10. And thus we see Originally from whence he came, and whither he must go.

The true Ecclesiasticall State.

A second disproportion is, between the true and false power. The true power which Christ our King hath received of his Father, Mat. 28.18. and hath communicated to his Saints, *Cor. 5.4,12.* and *Mat. 18.18.* and to them only : This is that Dominion that the *Anno of dayes hath given to his Saints, Dan. 7.14.* compared with verse 22.27. and with Rev. 5. 1c and being lost, he will recover it againe unto them, as *Daniell* speaks, and in the *New Testament* is given to every *Particular visible Church or Assembly of Saints, Mat. 18,17, 12,20,* and *Cor. 5,12.* In which point of Power, we are to minde two things. First the Subject or place where it doth recide, that is, in the *Body or Assembly of the Saints*, as the former Scripture largely declare. Secondly, that they were not forced nor compelled to submit to this power but as the love of God shew abroad in the hearts, and the doctrine of the Apostles by the power of the Spirit caused them freely and willingly

willingly to submit themselves unto it, *Acts 2, 11. Psal. 110. 3.* For Christ and his Apostles never used any earthly forcement to bring his Saints into his Kingdom.

The false Ecclesiastical State.

So in like manner the *Dragon*, that old *Serpent*, gave to his Sonne of *Perdition* the *Beast*, his power and throne, and great authority, *Revel. 13. 2.* And this *man of sinne*, hath conveyed to all his *Clergie* his power, by vertue whereof, they are all *Rulers*, and men of authority in all Nations, where he hath established them, as is declared, *Rev. 9.* and *10.* where it is said, they have *Crowns upon their heads like gold*, that is, *counterfeit power and authority*, and by vertue of this *power politique*, are made one intire body *politique*, under one *Head* and *King*, so called, *verse 11.* and are distinct from the *Layety*, living in, and by the practise of this power, with reference to that *Head*, though they be never so farre dispersed or remote from him; this being observed, the *disproportion* will appeare in these two particulars.

First, the subject place where this *power* doth recide, it being in the *body of the Clergie*, the *Layety* being excluded, though never so high or great in place, as *Judges, Justices, Lords and Knights, &c.* they refusing it as a matter no-

belonging to them, but to the Cleargie:

Secondly, this power compels all, in all Nations, will they, nill they, to come under the Government, and to obey his power, and authority, Rev. 13.8,16. where it is said, he made great and small, rich and poore, free and bond, submit to him, else they should not buy nor sell nor live, verse 17. and chap. 11.7.

The true Ecclesiastical State.

A third disproportion shall appeare in the Every Kingdom, or politique State, whither Civil or Ecclesiastical, hath their severall Bookes & Charters: wherein is contained the *Life* of their severall Governments, for every Church is known by his own Articles, Canons, and Constitutions, so that they that will know what Church, Ministry and worship Christ & his Apostles hath planted in the New Testament after the Ceremoniall was abolished, they must read the *Acts of the Apostles*, with the Epistles, Acts 4. 1 Cor. 14. 37. Rev. 22, 18, 19. Yeats whole New Testamente. And there they shal finde Jesus Christ our Lord and King, his Book of Canons, Articles and Ordination, to guid and direct the Churches of the Saints in his Kingdom, into the end of the world.

The false Ecclesiastical State.

Also in the *false State*, they that would know what *Government, Church, Ministry and worship*, the man of sinne hath established, he must view his *Platforme* contained in his *Book of Canons, Articles, and Ordination of the Priests and Deacons, his Books of Homilies, and Common-prayers*, for in them is contained those Institutions, Laws and Ordinances that he hath established, but how contrary to the Scriptures of the Old and New Testament ; they that are spirituall in part do know, and what obedience to them is inforced, and Gods Laws omitted and laid aside, the poore Saints do finde and feele to their smart.

The true Ecclesiastical State.

A fourth *Disproportion.* I. This State makes not *Nation*, nor *Provinçiall politique Bodies*, but onely particular Congregations, or Assemblies of Saints, as in *Inde a one Nation* ; yet divers Churches, *Gal. 1.22.* So *Galatia*, one Nation, yet many Churches, *verse 3.* Likewise *Asia* hath severall Churches, *verse 1, 11.* and where there was but one, the Holy Ghost speaks in the singular number, as the Church at *Rome*, another at *Corinth*, another at

Colloffa, another at *Theffalonica*, and the like.

Secondly, the Congregations of our Lord Christ, came freely and willingly, as so many living Stones, 1 Pet. 2.4, 5. voluntarily uniting themselves together, whereby they become a spirituall House, and a Royall Priesthood, verse 9. and are hereby capable of performing the publicke worship of the New Testament, wherein they are to offer as Living Sacrifices their souls and bodies, Rom. 12.1. and by faith to have Communion with their Mediatour, Heb. 12. 24. as he hath promised to all such Assemblies gathered in his Name and Power, Revel. 21.3. Math. 18, 19, 20. which is the forme and keeping of this their visible and politique union and communion, Ephes. 2.20, 21, 22. Col. 2.19. Thirdly, the visible Churches of Christ are independant Bodies, there is equality or parity amongst them : that is, they are all alike in jurisdiction and authority, they are all Golden Candlesticks, Rev. 1.20. they are every one of them a Jerusalem compact together within it selfe, Psal. 122.3. compared with Heb. 12, 22. having each of them whole Christ for their Mediatour, that is, Priest, Prophet, and King, and thereby enjoy all his power, and all his promises, and all his Laws and Ordinances, with all his liberties and priviledges.

Forthly,

Fourthly and lastly , in the use of their *liberty* (which they enjoy, from, and under Christ their Head, who dwels in the whole body) they are inabled to exclude sin and sinners, *1 Cor. 5, 13. 2 Thes. 3, 14. Acts 3.* and to establish among themselves such *Officers, Ordinances, and Administrations*, as their Lord and King hath given them for their comfort and profit , by this *Power* they can examine and try *False teachers, Rev. 2, 2.* they can reprove and admonish proud ones, and exhort the negligent, *Col. 4, 17.* thus their power and liberty from Christ their Head, becomes a great benefit, and a great good to the whole body, in these and divers other particulars of great weight.

The false Ecclesiastical State.

But this *false State*, brings *ten Kingdoms* into one *politique body, Rev. 17, 12, 13, 15.* and hath set Heads over Nations , to bring them into *politique bodies Ecclesiastical* ; as for example, *England* is one *politique body Ecclesiastical*, (as well as *Civill*) under one *Arch-bishop of Canterbury, and Pope of Lambeth*, and by the sinews and bonds of his *Ecclesiastical power*, the whole Land as one body is knit and bound to that *Ecclesiastical Head*, by virtue of that *Romish authority*, that he successively doth exercise , and hath

hath received from *Austin the Monke*, who was consecrated, authorized, and sent into this Land to establish this power, according to *Pope G*
regorius: his will, wisdom, and power.

Further, this *false State* hath left no liberty nor power to any person good or bad, Rev. i 7,8. but compels and forces all in the *name and power of Antichrist's Successours*, will they, or they, have they faith or no faith, conscience or no conscience, this *Beast* will be served and obeyed of all *States, degrees, and conditions*, of all people in the world, verse 15, 16, 17. so that there is no *Ecclesiasticall body* of his making whether it be the great *Catholique Babylon*, Rev. 16,19. or *Nationall, or Provinciall, or Parochiall bodies*, but this *Beast*, first made or framed them, and still by the force of the same authority, doth compell them to assemble and worship in his name and power, which power is the life and being of their visible and politique union and communion.

Again, the *visible Churches* which are in the kingdom of the *Beast*, are neither independant nor free bodies, therefore the great City is called by the Holy Ghost; *Sodome* and *Egypt*: for her filthiness and bondage, Rev. 11,8. so that there hath not in *Europe* one Parish been found free from spirituall Egyptian bondage inflicted upon

upon them by some *Taske-master of the Clergie*, as the *Parson* and *Church-wardens*, who force and drive (by spirituall tyranny ouer the consciences of men) to their falsely so called, *Spirituall Courts*, to whom they are in bondage, and upon whom they essentially depend, and so are not independant, neither have they any power or liberty to procure truth, or abandon errore, in their publique worship.

And lastly, these poore *captivated slavish Assemblies*, have no liberty or power of Christ among them, but a *great power* over them that keeps them in a *Spirituall bondage*, and their Assemblies consists of sinners of all sorts, for they have no *power* of reproving or excluding sinne or sinners, they must take such Officers as the *Bishops* sends them, be they never so bad; and they have no *power* to exclude or refuse them; and if they prove good, they have no power to keepe them, neither can they keepe themselves there, except they submit to, and practise such *Ordinances, Laws, and Administrations*, as are the *inventions of men*, and will-worship, and so break the second Commandement, so that they have no power to doe themselves any spirituall good, or to exclude from themselves any spirituall evill or hurt, but being enjoyned by their *Spirituall Taske-masters*, to assemble

assemble to Church, they goe, and when they present them to their Courts, they run , and being commanded to do this or that in their publick like worship, they do it , though it be contrary to God and their own conscience. In these and divers other particulars, this Power that is over them , is to their exceeding great hurt and damage.

The true Ecclesiastical State.

The fift Disproportion lies in their Officers or Ministers, here we are to observe thus :

First, in their number, Christ Iesus our Lord and King hath instituted and ordained onely five ; which are specified, Rom. 12,7,8. Phil. 1,1. 1 Tim.5. for though our Lord hath ordained in his Church for the foundation thereof ; (himselfe being the chiefe corner Stone,) Apostles, Prophets, and Evangelists ; yet not successively continued ; but these five onely are to continue to the end of the world.

Secondly, these Officers and Ministers of Iesus Christ, have not onely their authority from the particular Congregation, but do originally and naturally arise out of the same, Acts 1,23. 16, and 6, 3. and 14,23.

For before there be any Officers in the Church, there is instituted by the Holy Ghost divine

then they divine Offices, Functions, or Administrations: as
and be void and empty roomes, *Psal. 122, 5; Rev. 4, 4.*
their pub and chap. 20, for the Saints which dwell in that
contra City of God, to supply with fit and able per-
sons, to performe those severall administrations,
that i which God hath ordained, and commanded
near him them, and for the authorising of their Officers,
they have Christ walking amongst them, as in
one of his *Golden Candlesticks*, holding them in
the right hand of his *Kingly authority*, *Rev. 1,*
16. by these *divine Deputies*, he rules them as a
King, teacheth them as a Prophet, and feeds
them as a Priest, with his most sacred body
and blood.

The false Ecclesiastical State..

But the Officers of this *false State*, are the
whole body of the *Clergie*, almost innumerable,
if we should reckon their severall orders, and
distinction of degrees, as *Pope*, *Cardinals*, *Patri-
arches*, *Primates*, *Metropolitans*, *Arch-bishops*,
Lord-bishops, *Deanes*, *Chancellours*, *Vicar-Gene-
rals*, *Prebends*, *Arch-deacons*, *Sub-deacons*, *Do-
ctors of the Civill Law*, *Doctors of Divinity*,
Proctours, *Registers*, *Canons*, *Petty-canons*, *Chan-
ters*, *Priests*, *Parish-priests*, *Parsons*, *Vicars*, *Cu-
rators*, *Deacons*, *Vestremen*, *Church-wardens*, *Side-
men*, *Parish-clarkes*, *Sextons*, *Purse-variants*, *Appa-
riutors*,

tors, with a multitude more, which would tire a man to reckon them all up, there being well neare sixscore in all of this rabble , and as Iefus Christ and his Apostles never knew them , nor approyedly spake of them, but rather gave warning to the Saints that they should take heed of such, for such were to come, 2 Pet.2.1. Mat. 24,24. and the Saints have wofull experience that they are come : for they have been plagued with them a thousand years and more , Yet the time approacheth, and is near , when they shall be consumed with the breath of his mouth, and brightness of his comming, 2 Thes.2,8. that rides upon the white Horse, Revel. 19, 11, 12, 15. for their kingdom is momentany, and his is Everlasting.

Likewise these *Offices* rise not out of the particular Assemblies, neither have the Assemblies any Offices or functions, properly in them, nor any power or authority to produce or raise officers out of themselves, for the *Clergiemen* are a particular body distinct from the Laytie, having their *Consecrations*, *Offices*, and *Authority*, from and amongst themselves ; and so sent by their *Ecclesiastical Heads*, and bring their *Offices* and *Authority* with them, as matters not belonging to the Assemblies, and so by vertue of that *Ecclesiastical power* rule over them as *Lords*, and teacheth

teaching them as that power allows and commands them, usurpingly administering spirituall food unto them, and so by imitation beguile the simple, and affront the Administration of the Mediatourship of Christ Iesus.

The true Ecclesiastical State,

A sixt *Disproportion* is the difference between their *Laws and Administrations*, as every City and Corporation have their Laws amongst themselves, by vertue of their *Charters* from their King, even so hath every *visible Church* from Christ their King, by vertue of their *Charter*, which is the *New Testament*, possessing amongst themselves all Laws and Ordinances, as Christ by his Apostles, *Mat. 28.20.* hath committed to them, charging them under a curse to keep from adding or diminishing, to, or from these divine Laws, *Acts 1,2, 2. 1 Cor. 11, 3. 2 Thes. 2.15. Rev. 22,18,19.*

Secondly, as the difference is great in the number of their Officers, the true being *few*, and the *false* being *innumerable*, so of necessity must the difference be in the Laws and administrations agreeable to the number of Officers, which particulars I must omit, as a matter too large for this place, yet note this by the way: that one of the first Laws in Christs Church is

the ordinance of prophesie, *I Cor. 14.* *I Pet. 4.11.* that is, that it is not onely the liberty, but the duty of every man in the Church that is able to teach and preach to the edifying of the body, so to do, provided he keep proportion of fame, that is, the bounds of his own knowledge, *Rom. 12.6.*

The false Ecclesiastical State.

But as hath been formerly said; *the false Church* hath no power nor Charter, nor Office, for all these things are locked up within the body of the Clergie, so is it as true that they are destitute of all Laws and administrations amongst themselves, so that all they have at any time is brought to them by these Crowned *stringing Messengers* of that authority, as common sense and reason proveth: but the Clergie being a politique and distinct body of themselves from the Laytie, having all power and authority Ecclesiastical in themselves, must of necessity have all Laws, ordinances, and administrations in themselves, whether they be divine, (which they have by usurpation) or humane by their own inventions, they onely possesse them, and have power to use them, not fearing adding, or detracting, the Lay Congregations being altogether passive herein, till their Injunctions make them active.

So the Laws and ordinances of this State being innumerable (as their Officers are) I must omit for to name them, as their severall *false* *holie things*: *Kneeling in the act of receiving, Sign-ing with the Crosse in Baptisme, Churching of Wo-men, Reading prayers, with the Consecrating of Daies, Times, Places, Persons, Garments, Bells, &c.* with the *Anoynting of the SICK*, their *unholie Orders of Consecration*, with other iunumerable ex-ventions, not worthy a place in a Christian mans thoughts, onely note the opposition of their *law* against the *Law of Christ*, in vehement prohibiting, and strongly barring all (*Lay-men* as they call them) from preaching, that let Christ give never so great abilities or gifts to men, not in the Ministry, they are never suffered to make any publique use of them, but it is horrible prophanenesse, and sacrilegious presumption so to do, and this prohibition of the *Clergie* is, and hath been so universall: that it reacheth to the *fourre Corners of the Earth*, withholding this *spirituall winde of Christ Iesu* in *the mouth of his Saints*, that it shall nos blow upon them that are in the earth, Rev. 7.

The true Ecclesiastical State.

A seventh *Disproportion* is betwixt their subjects or members, the Subjects or Members of

Christs Kingdom (which is his visible Church) must be *believing Disciples*, they must bee all *Saints by calling, and sanctified in Christ Iesu,* *1 Cor. 1.2.* they must be *Living Stones* to build his House withall, *1 Pet. 2.5.* such as these and these onely are enjoyned to observe whatsoever he commands them. To these onely *this Kingdom and Dominion* is given, these be they that are *crowned as Kings, anoynted as Priests*, the Mediatour himselfe being theirs, and they his, and he hath committed the administration of his Mediatourschip in his Church to them. *But to the wicked saith God, what hast thou to do with these things, Psal. 5e. 16.* *Thou hast no: a wedding garment, therefore binde him hand and foot, and cast him out as leaven dangerous to hurt the body,* *1 Cor. 5.7.* *For without shall be Dogs, Inchamers, and those that iove and make lyes, Rev. 22.15.* *But within there shall be no uncleane thing, Rev. 21.27.* See Isa. 35,8.9. Ezeck. 44.9. Zech. 14.21.

The false Ecclesiastical State.

But the Subjects of this *foule body* are *unclean and hatefull Birds*, *Revel. 18. 1.* the *Cage* that holds them being the *Ecclesiastical State of Rome*, is become the *habitation of Divils, and the hold of every foule spirit*, so that the unfittest members which they can least indure or suffer amongst them,

them, are the *gracious Saints*, they are the soonest turned out, cut off, and killed by them, *Rev. 13. 15.* but yet if the *Saints*, or Christ himself can by *temptations* or compulsion be drawn to *worship the Devil*, he will have it of them, *Mat. 4. 9.* for he will have all the world to worship him, even high and low, rich and poore, bond and free, I say all the world, he labours to compell for to be subjects or members in his black Regiment, *Rev. 13. 16, 17.*

Thus these raigne and rule, *make and change laws and times* in this their habitation, which is *Babylon, Sodom, and Egypt spirituall*, as the Father Sonne and holy Ghost doe in their habitation, which is the *New Jerusalem*.

The true Ecclesiastical State.

Eightly, another *Disproportion* between the Subjects of Christs Kingdom, and the *vassals of Antichrist*, is this: namely, the former do keep a brotherly and Christian watch over each other. And whensoever any one of them transgresseth the Law of God, if their offence be certainly known, then holy and loving admonition is used, with an inward earnest desire to win the brother: And if he will not be perswaded by one alone, then two or three other brethren are taken with him, whom he knows to be more

best and ablest for that purpose, that by the mouth of two or three witnessses every word may be confirmed. And if he refuse to heare them, then their manner is to tell the matter to the Church: which doth gravely admonish, sharply reprove, and lovingly perswade the offender, shewing him the bainousnesse of his fault, the danger of obstinacy, and the dreadfull judgements of the Lord. But if for all this he remaine still incorrigible aud obstinate, then after due conviction, and long parience, they do in the Name and power of Jesus Christ, reverently in prayer, proceed to excommunication. And this they do, grounding their practise on these and such like Scriptures, *Levit. 19, 17, 18. Gal. 6, 1, Mat. 18, 15, 16, 17, Dent. 19, 15, 1 Cor. 5, 11, 2 Thes. 3, 14, Rev. 2, 14, 15, Heb. 12, 15, Dent. 17, 12, 13.*

The false Ecclesiastical State.

But in the *false Church* it is not so: For the members of that *uncharitable body*, do thinke (as Cain did) that they are not bound to be their *Brothers keeper*: Hence it is, that multitudes of sins of all sorts, are daily committed, to the faces of one another, and yet no man hardly reproves his Brother for the same: Besides, if occasionally it come to passe, that some sometimes, for their cursing, swearing, or blasphemous speeches, are rebuked;

rebuked ; notwithstanding, as they stand in *Babylon* : so is their walking full of *confusion* : for they do not at any time keep the rule and order which Jesus Christ hath given in *Mat. 18, 15, 16, 17.* and which the Primitive Churches practised, *1 Cor. 5.45.* that is, they do not tell the offending party first privately, and afterwards (if finding him obstinate) to take some others with them. Lastly, neither do they bring him to the Congregation where he is a member, be he never so wilfull and impenitent a sinner. And if they should, yet have not they in any one of their *Parish Churches*, the *Power of Christ* [to proceed against him, and to cut him off, though he shonld be found so vile , as neither fit for Church or Common-wealth.

Here now I will conclude in the Prophets words, *Ier. 23.28. What is the chaffe to the wheat, saith the Lord.*

F I N I S.

